

6. May INDRA be most prompt to come
nigh for
JOT protection, and SARASWAT* dwelling
with (tribu-
tary) rivers: may PARJANYA, with the
plants, be a
giver of happiness; and may AGNI,
worthily praised
and earnestly invoked, (be to us) like a
father.

7. Come, universal gods, hear this my
invocation:

sit, down upon this sacred grass,

8. Come, gods, to him who honours you
with the
butter-dripping oblation.

9. May the sons of the immortal¹ hear
our praises,
and be to us the givers of felicity.

10. Universal gods, augmenters of
sacrifice, listen-
ing to praises (uttered) at due seasons,
accept your
appropriate milk-offering.*

11. INDRA, with the company of the
MARUTS,
MITRA, with TWASHT'I and ARYAMAN,
accept our
praise and these our oblations.

12. AGNI, invoker of the gods, cognizant
(which
of) the divine assembly (is to be
honoured), offer this
our sacrifice according to the proper
order.

13. Universal gods, hear this
my invocation,
whether you be in the firmament or in the
heaven: you
who (receive oblations) by the tongue of
AGNI or are
to be (otherwise) worshipped: seated on
this sacred
grass, be exhilarated (by the *Soma*).

14. May the adorable, universal deities,
and both

¹ *Amritasya sunavak* the scholia?* calls
the sons of *Prajā*>
paiij the *Visivadtoas*: so *Sfana-Veda*, it 945,
Yajur>-*Ve*<*fa*,
33: 77.

² *Yvjyam payas*, a mixture of milk and curds
termed *dr/iik-*
sha, as the text, *tagtc payon dadky&nayati sd*
*va4swad*oy&-*
mihshd, wtū>n tbc milk is boiled he Brings the
curds, that is, the
dmikh&j proper for the